

10-2-1961

Evangelical Visitor - October 02, 1961 Vol. LXXIV. No. 20.

J.N. Hostetter

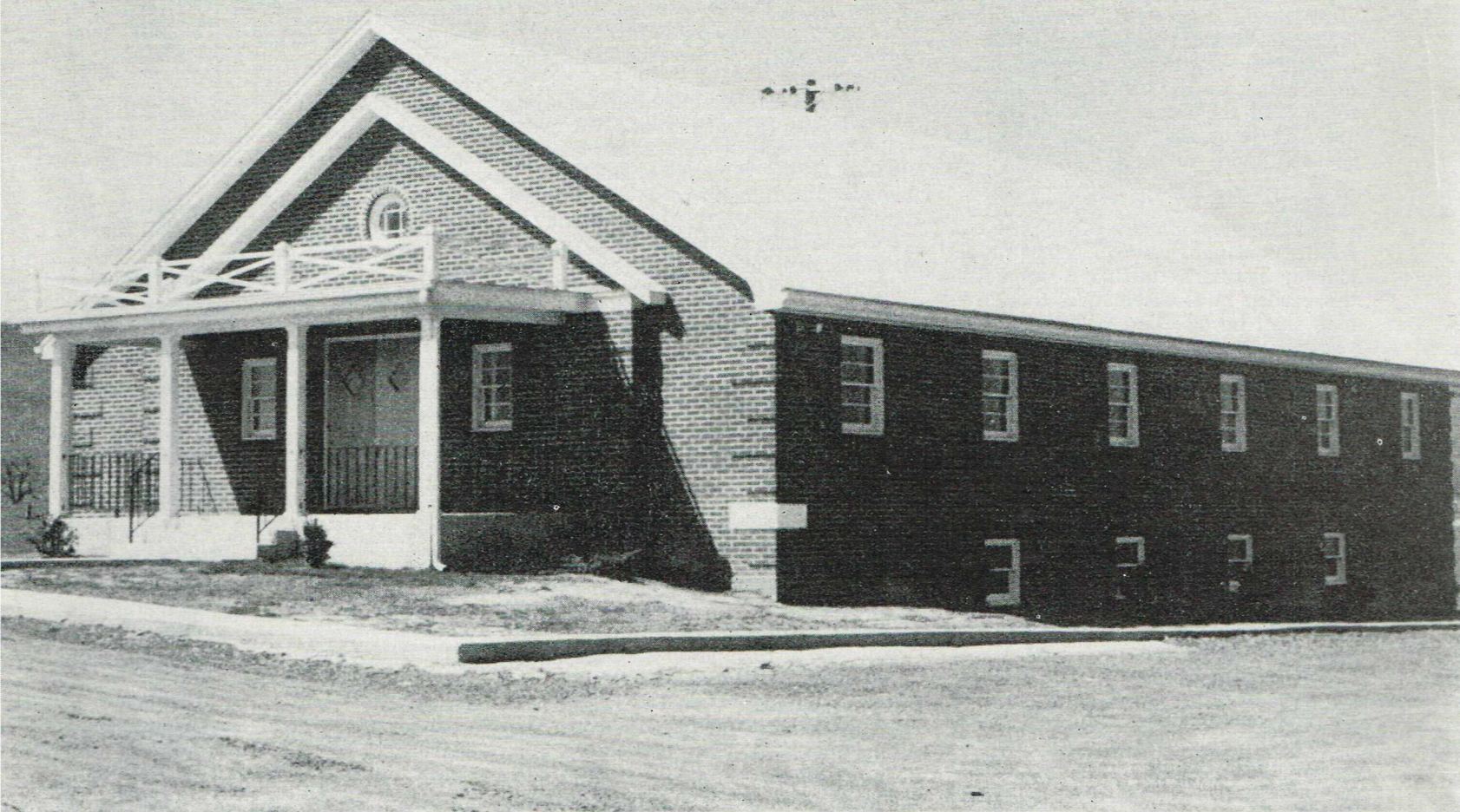
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Evangelical VISITOR

October 2, 1961



Big Valley Brethren in Christ Church, Belleville, Penna. (See report on page eleven.)

★ The Gospel We Preach

★ Catches We Miss

★ The Atomic Book for an Atomic Age

★ World Literature Sunday, October 8

★ Church Leaders Meet with Billy Graham

EDITORIAL

A True Evangelical

PETER does not give the impression of being a great theologian. Judging from what he said and wrote, his knowledge of the Law and Old Testament practices was on the limited side. And yet, his strength was the strength of a true evangelical; he knew what he believed concerning Christ and the true ethics of holy living. It is difficult for an open-minded Christian to read Peter's epistles and not experience conviction.

Many of the things that Peter said during Christ's earthly ministry were "misfits." Like most people who speak and express themselves with great ease, an afterthought suggests the importance of laying one's hand upon his mouth. He wanted to say something but didn't know what, on the Mount of Transfiguration. In the same chapter, Matthew 16, after Jesus has commended him for speaking with divine inspiration, Jesus turns a little later and rebukes him as the voice of Satan.

The high-water mark of his self confidence and personal ego comes on the journey between the upper room and the garden of Gethsemane: "though all men shall be offended because of thee, yet will I never be offended." This balloon of self conceit collapsed into a thrice denial of being a follower of Christ.

In the midst of his faulty remarks, Peter made one declaration that became the foundation of his belief and practice: "Thou art the Christ, the Son of the living God." The impact of this confession comes into view between the Resurrection and the Ascension. Christ's personal interest in Peter reveals the depths to which Peter had committed himself to Christ.

Peter's faltering ways disappear on the day of Pentecost. The dynamic of the Holy Spirit gives an inward charge of strength and courage, combined with a clear understanding of Christ's death on the cross. His writings emphasize "redeemed with the precious blood . . . being born again . . . as he which hath called you is holy, so be ye holy in all manner of conversation." There is a refinement and note of par excellence included in Peter's writings concerning Christian conduct.

Evangelicalism suffers much harm in the house of its friends. Too often an affinity between holiness and crudeness has made unattractive any affiliation with groups expressing the experiential aspect of salvation. Religious sniping, often found in evangelical and holiness circles, has inflicted many wounds upon fellow Christians.

Husbands who profess a high state of grace, make much noise and ado in a public service while giving little or no help to a wife who struggles with the children through one service after another, should read I Peter, chapter three. Wives, sometimes very religious but sadly lacking in compatibility, should read the same chapter.

People who are afflicted with a martyr complex do well to read I Peter, chapter two. They might discover that the source of their sufferings is their own fault.

In Peter's second epistle he draws heavily on character illustration from the past. He cites God's dealing with angels, with Lot and with Balaam. In this materialistic age when the 'have-nots' all over the world are frantically reaching to get, and those with abundance are covetously holding on to what they have and grasping to accumulate more, the third chapter of second Peter issues a somber note.

Peter was a rugged Galilean fisherman when the Lord called him. Not everything happened at once in the transformation of his life and character. But his writings, thought to have been written thirty-five years after the day of Pentecost, are a marvelous expression of refinement and holy living.

Evangelicalism that is truly effective, shows a considerateness and refinement that bespeaks the wonderful grace of our Lord and Saviour Jesus Christ.

J. N. H.

Guest Editorial

The Press and the Gospel

TWO observances this month are designed to call the attention of evangelicals to specific areas of gospel ministry. The entire month of October has been designated as Protestant Press Month, emphasizing the ministry of evangelical periodicals. And one Sunday, October 8, has been set aside as World Literature Sunday as the rallying point for enlisting new interest and concern for the cause of world-wide gospel literature.

With respect to the role of evangelical publications in this country, it is perhaps enough to note that the place they fill in the ongoing work of Christ is far more important than is often realized. Not only do they present a continuing testimony to segments of the unsaved (or the uncertain), but they provide much-needed encouragement, help and spiritual food for Christians. Such help can hardly be overrated in a day when Christians are deluged with reading and entertainment rooted in the interests and values of this world.

To a large extent the ministry of every Christian publication — and we speak now for evangelical periodicals as a whole — lies in the hands of those they serve. To the extent that readers appreciate the value of these publications, pray for their staffs and help in making their pages known to others, they strengthen the very foundations of this phase of gospel work.

—Wayne Christianson, Executive Editor, *Moody Monthly*

The Best Proof

Spurgeon tells of a woman who was confronted by an agnostic. The agnostic noticed her reading her Bible. "What is that you are reading?" he asked.

She replied, "The Word of God."

"The Word of God? Who told you it is the Word of God?"

"He told me so Himself," she answered.

"He told you so Himself? How can you prove that?"

Looking skyward the trusting soul said, "Can you prove to me that there is a sun up in the sky?"

"Why, of course! The best proof to me is that it warms me, and I can see its light."

"That's it," she said joyously. "The best proof that this Book is God's Word is that it warms me and enlightens my soul."

EVANGELICAL VISITOR

Volume LXXIV

Number 20

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Editor: J. N. Hostetter, Clarence Center, N. Y., to whom all material for publication should be sent.

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Subscriptions: \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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"Now I have told you what you are to teach and preach. If anyone is teaching something different, he does not accept the sound words of our Lord Jesus Christ. He denies the teaching which helps us live for God" (1 Tim. 6:23, *Laubach's Trans.*).

The Gospel

We

Preach

C. R. Heisey



This is rightfully termed "the new antinomianism."

Another very different trend has also contributed to and accentuated this phenomenon of "religion without morals." It is an evangelical patter that finds expression in lightsome, frolicsome, superficial Christianity, characterized by sentimental religious jazz and tinkling pianos. We are living through a time in which the cult of frivolity and entertainment bids fair to become the major pattern in evangelical life, when patter and humorous anecdotes are the order of the day, and platform jokesters are in danger of turning the pulpit into a variety stage. Comparing this frothy adulteration of the faith even at its best with the massive witness of our Puritan and Covenanting forefathers, one becomes aware why the present generation of Christians comes short of the high standards of the past.

Why does this "pattern" tend to produce a "religion without morals"? The reason: its emphasis is laid upon (subjective) experience, whereas our forefathers laid it upon character. The moral values of the faith have been overshadowed by the *psychological*, and this

(Continued on page five)

IS THERE something lacking in present-day testimony to the Gospel, by those who profess to be evangelical in their faith? Has a definite emphasis been lost? Once the chief concern of spiritual work was the creation and upbuilding of Christian character. Inflexible demands for the highest standards of Christian living, uncompromising honor and integrity, were laid on those who professed to be followers of Christ. Such demands are noticeably absent from much Gospel preaching today. We are in danger of becoming contented with a kind of spiritual adolescence that scarcely commends itself to intelligent people.

Paul speaks in Ephesians of the "measure of the stature of the fulness of Christ." The highest measure known to many today is the fulness of the stature of the flesh. Lack of depth and quality in Christian character prevails. The Church is suffering from Christians who refuse to grow up into maturity and consequently are unable, as well as unwilling, to engage in the serious and urgent business of Christian witness and the discipline of prayer. In many instances it is because of the character of the Gospel that is being preached—a Gospel of grace which leaves believers living in disgrace where their testimony for Christ is concerned.

The Church in history has from time to time been exercised and the purity of her faith imperiled by the heresy known as antinomianism. (There is abounding grace, therefore we may sin. The more we sin the more grace abounds.) When the moral "musts" of the Gospel of grace become obscured in any way, this destructive doctrine in one or another of its forms has begun to undermine the vitality of its witness.

History, as far back as the beginning of the eighteenth century and before, records that when the glow of spiritual quickening of revival wore off, a slow hardening and petrifying of spiritual life began that, aided by growing contrary influences, gradually discredited the "miracle" in religious experience, and ousted the supernatural from its central place in the Gospel. The Christian faith then became little more than an ethical system and the Church a social betterment society. The Gospel of the grace of God which teaches the denial of "ungodliness and worldliness" and living "soberly, righteously, godly in this present world" began to be eclipsed.

In the nineteenth century the pendulum duly swung to the other extreme. Grace was recovered and supernatural religion came into its own again, but the reaction was such that men were saying, in opposition to previous moralistic tendencies, "Good works are useless; it is not what you do, but what you believe that is important." This serious misunderstanding was furthered by misinterpretations of such words as, "Ye are not under law but under grace," which fails to understand that freedom from the law means to be "enlawed" inexorably to Christ. Ethical considerations became confused and ambiguous, and Christian behaviour lost the supreme place given to it in the New Testament.

The same process is being repeated in the twentieth century evangelical reaction against nominal, moralistic forms of Christianity. The result—a false contrast between faith and works has come into being, giving rise to dangerous misunderstandings of, and confusion about, the nature of Biblical faith. Not that Christian behaviour is "out" necessarily but a different emphasis and definition, generally negative, has come about so that to many today Christian conduct is understood only as abstaining from the more overt forms of worldliness. By such defective standards is Christian orthodoxy being measured and judged.

Now, to be sure, evangelicals have maintained a more or less consistent witness against the recognizable outer forms of worldliness, such as certain kinds of entertainment and amusements. This doubtless has been necessary in a world that seems to have gone pleasure-mad; but there has been no corresponding *thoroughness in dealing with the sins that blight and mar Christian life and fellowship and testimony*, viz, strifes, envyings, petty animosities and jealousies, unholy ambitions, jockeyings for position, and secret intrigues, which all too often exist in Christian circles. These are excused or overlooked as expected weaknesses of the flesh.

This would indicate that our ethical values in the light of the Gospel are in jeopardy. That such "religion without morals" exists today no one deeply involved in Christian works would deny. And, ugly thing that it is, it has contributed more perhaps to the discrediting of our distinctive testimony. Christians behaving disgracefully are not contagious specimens of the Gospel of grace.



Catches We Miss

Charles Ludwig

WE'VE got one! We've got one!" exclaimed my father excitedly as he thrust the fishing pole into my hands. "Now if you'll reel him in and let him out for a while we'll have a trout."

We were sitting on the high banks of the Swam River, a crystal clear stream that flows from Mt. Elgon in the heart of Kenya Colony. My father was trying to convince me—I was only a dozen years of age at the time—that fishing is more interesting than reading a book, and he was having a hard time.

I grabbed the pole and reeled it in and let it out as I was instructed. I could feel the jerks of the fish as it tried to get loose, and my father beamed. Finally he said, "Maybe you can pull him in

now. But be careful, for we don't have a net and if it sees you it'll get away . . ."

I didn't know whether the last part of his sentence was meant for a joke or not, but I began to wind in the reel. Presently I saw the trout emerge from the water. It was a rainbow and its scales glistened in the fierce sunlight. At that moment I thought the fish was caught and I visualized it in the frying pan in a pool of yellow butter. The only hazard now was to lift it the thirty or forty feet from the stream to the top of the bank. And since the fish had stopped struggling this seemed easy.

Everything was just right as I cranked the reel, and I was rejoicing in the first catch of the day. Then it happened. I

reached out to grab the trout. It saw me, made a mighty flip and was back in the water. My father shook his head with disappointment.

This experience has happened to many of my readers. But when you lose a trout you've only lost a fish, and you can buy another one on the way home. The tragedy is when we are fishing for the souls of men for the Lord, and lose one because of our clumsiness. We all rejoice at the large number of people who are being saved these days, but the grim fact remains that thousands are lost because of poor fishermen.

The expert fisherman has a net he uses to pull in the trout, for he knows from bitter experience what will happen if the fish sees him.

The sight of the fisherman is one of the things that loses many a soul, for when we are fishing for men the fish have to see us. This is God's way. But the prospective souls should see something that is Christlike. All too often they see: selfishness, spiritual pride, bad temper, corner cutting, and the like.

I know a woman who longs to see her husband converted, but who is having very little success. She nags at him, has temper tantrums, talks about other people in the church, and has a great deal of spiritual pride. Her only chance to succeed is to change. When we think of the value of a soul we should realize that it is worth every effort to win just one.

Other times we lose our catch because we don't use the proper kind of bait. Too many of us try to win souls with attempts at glamorizing Christianity. Now of course Christianity is the most radiant and beautifying thing we possess. It will make faded cheeks glow, and lack-luster eyes shine, but our appeal should not be: General Joe Doaks is a Christian, therefore you should be one. This is a good appeal and can and should be used. But the main appeal should be that of lifting up Christ. "And I, if I be lifted up from the earth, will draw all men unto me." There is no appeal as strong as the appeal of the Gospel.

Again we lose our catch because we don't go after it at the right time. Every fisherman who succeeds knows that there is a right and a wrong time to fish. The way we can tell when it is the right time to speak to a certain person about his soul is to spend much time in prayer.

Just recently I talked to a man and his wife about their souls. Friends had urged me to see them for a long time, but I delayed in going for each time I prayed the Holy Spirit whispered, "Wait a bit." Finally I got the go-ahead signal and went. I spoke to them for two hours, and although I did not win them, I made very definite progress. As I was leaving their home the husband re-

marked to me, "If you had come three months ago I would not have received you." I was glad I waited.

Every stream of life is filled with souls that need to be won, and that could be won if we only got busy. Every fisherman will lose a few fish. This is to be expected. But we want to keep that loss down to a minimum.

If you are a new Christian, study the soul winner's best handbook: the Gospel of John. Study it until, as Charles Spurgeon said, your blood almost becomes bibline. Get a good book on the subject. You will find a number of them in almost every Christian bookstore, and learn how others have won souls. Then get busy. Before long — and I don't care who you are — if you use a Christlike spirit and keep up your prayer life, you will win some souls.

The Gospel We Preach

(Continued from page three)

has undoubtedly led to a greater concern about happiness and "fulfillment" than character and conduct.

It is an eloquent commentary on the situation that in our churches today there are large numbers preoccupied, not to say obsessed, with the search for happiness. What they have not realized is that God is much more concerned with our sin than with our satisfaction; that the Gospel is not psychology but salvation; and that Christ died not primarily to make men happy but to make them holy. Happiness is what you get while you are going after something else. The central note in the Apostolic preaching is not "Jesus can satisfy the heart," but "Christ died for our sins." Experience the latter and the former is bound to be found following after.

In the Gospel we preach let us beware lest we "deny the teaching which helps us live for God." Let ours be a Gospel which sanctifies; not one which petrifies.

—Abridged and adopted from "Moral Implications of the Gospel," by James Philip, of Banffshire, Scotland, in "Christianity Today."

Laziness

Carlyle once wrote: "One monster there is in the world — the idle man." And Spurgeon recounts: "I am not the only one that condemns the idle; for once when I was going to give our minister a pretty long list of the sins of one of our people he was asking after, I began with, 'He's dreadfully lazy.'"

"That's enough," said the old gentleman; "all sorts of sins are in that one."

The Atomic Book For An Atomic Age

Lee Shelley

THERE is a thrilling, unique, neglected book which many people discuss but few know. It describes riots and revolutions; its teachings have brought about the greatest infiltration system known to mankind. It lays out the blue-print for successful worldwide guerilla warfare and brainwashes its devotees until they are marked for life. It is an atomic book for an atomic age. It is the Book of Acts!

Some years ago yours truly, as a pastor, became concerned about the twentieth century church system and began to seek God for an effective answer. He gave me a glimpse of the Book of Acts . . . and it was like taking hold of a high voltage wire. It burned in my hands. Then truth began to harass me because



I had before me not only the secret for a successful church but also the answer to world evangelism. However, was it too hot to handle? Could this be the reason why few Christian leaders had made it their blue print and why few pastors were taught it in their preparation for the ministry?

In an eagle eye's view of the Bible, I became aware that there was only one book which told us how to evangelize the world and God's perfect plan for planting and expanding churches. How clever of our adversary, I thought, to make the contents of this book the blind spot in the church and to project it mainly as church history, giving us a group of glorious heroes whose deeds we could admire but not copy.

Talk about frustration . . . it was like being a hungry urchin pressing one's face against the window of the cafe but not being able to get at the pancakes being flipped inside. Praise God, I broke the barrier and got through to the pancakes. This book has caused a revolution in my life. It will in yours, too, if you read it honestly and let its author, the Holy Spirit, make it live.

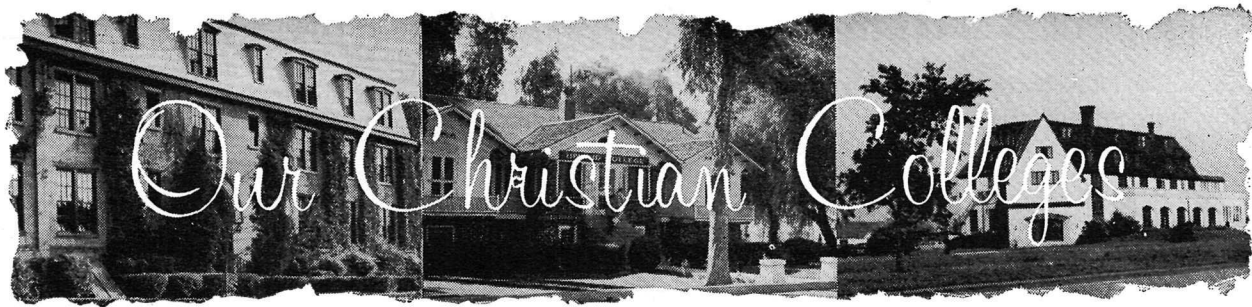
In the first chapter you will read, "But ye shall receive power . . . and ye shall be witnesses . . ." It requires every child of God to receive His power and to be His witness. Some have balked here and the book has turned cold in their hands. They closed Acts and returned to their traditional way of life. Some received His power, but being spiritual cowards, became enamored in secondary elements of the Holy Spirit and were detoured from the main stream of the revolution. Let's face it; it takes courage to handle the Book of Acts . . . and obey it. A little later house-to-house soul-winning enters the picture. Well, I know some folks who would rather mow the front lawn with their teeth than approach someone's door and tell him about Jesus. In chapter four you find the reason behind this fear. This presents Satan's first attack against the early Christians and, strangely, it was not directed against their praying or teaching or purity. (This would have been too obvious.) It was a subtle attack against their witnessing. Satan knew that if he could close their mouths and shut off the lower faucets, the living water would be backed up all the way to the reservoir above and the revolution would die.

The attack didn't succeed then . . . but it sure has at the present time. The fact that most of God's people today have spiritual "lock-jaw" is not because of a natural reticence. It is a cleverly-devised Satan's plan, once defeated but quietly laid away for a more opportune era. It is appallingly successful today.

In the fifth chapter total warfare was declared where no quarter was given or asked. Plain, common folks amazed the rulers with their boldness and wisdom. The city was filled with the good news and the leaders with confusion because every Christian "gossiped the Gospel." They overflowed the country-side and up the coast even evangelizing their enemies in Samaria.

But wait a minute — why don't you read it for yourself? I'll let you dig into its pages so that your soul can be thrilled with its exploits. Remember, it is not a book for cowards and if you are not ready to discard the traditional ways of viewing and doing, then you better not burn your hands with it. Its pages are for those who want a divine obsession and a job big enough to encompass the whole world.

—Selected by H. W. Buckwalter



NEW FACULTY MEMBERS AT MESSIAH COLLEGE

Dr. Asa Climenhaga returns to Messiah College to teach Oil Painting. He will also serve as consultant in curriculum planning. Dr. Climenhaga served for many years as dean at Messiah College. Upon leaving Messiah College he gave distinguished service in several administrative posts, the most recent being that of registrar at Dickinson College.

William D. Meikle teaches English Literature and Shakespeare. In addition to his teaching at Messiah College, Mr. Meikle is currently teaching German at the Harrisburg Area Center.

Luke Drescher serves as physical education director. He is a graduate of Eastern Mennonite College where he taught prior to coming to Messiah College.

Anna Verle Miller teaches German and Spanish this fall. She received her master's degree from Claremont Graduate School and has been teaching in California.

Myra Prowell teaches Microbiology, Physiology, Introductory Chemistry and assists in biology. Miss Prowell has taught biology in the nursing program of the Harrisburg General Hospital for a number of years. She holds a master's degree from Columbia University.

June Byers returns to Messiah College as registrar. Miss Byers also teaches English Composition. For the past two years she has been teaching English and history in the Chambersburg Area Senior High School.

THE NEW DEAN AT MESSIAH COLLEGE

Dr. Carlton O. Wittlinger assumes duties as Dean of the Faculty with the opening of the fall semester. Dr. Wittlinger is already recognized as an administrator at Messiah College having served as registrar since 1954.

Dr. Wittlinger came to Messiah College in 1943 as head of the Division of Social Sciences. He has challenged many students in his courses on history, church history, psychology, and sociology. He received the M.A. degree in 1943 from the University of Buffalo and the Ph.D. degree in 1953 from the University of Pennsylvania.

In church life Dr. Wittlinger has served as a member of the Commission on Youth and the Board of Christian Education for the past twenty years. He is serving the General Conference as archivist and historian. His frequent trips to churches and historical spots have brought to light many valuable records and letters. The Historical Library contains many interesting items out of the life of the church.

THE GRANTHAM ORATORIO SOCIETY

On October 2, Prof. Earl D. Miller and the 200-voice oratorio choir begin a new season. The Oratorio Society is preparing the *St. Matthew Passion* by J. S. Bach as their major work. They will present this oratorio in the Harrisburg Forum on Tuesday evening, May 1.

The Society is also preparing the traditional Hymn Festival. Because there has been such

popular acclaim for this program, it will be presented on Saturday evening and Sunday afternoon, January 20 and 21, 1962.

FACULTY ADDITIONS AT UPLAND COLLEGE

Three new Upland College faculty appointments have been announced by Dr. Ernest L. Boyer, Dean of Instruction at Upland College.

Mr. Paul S. Delp, Associate Professor of Sociology, completed a Bachelor's degree at Chapman College, Master of Arts degree in Sociology at the University of Southern California, and an additional year of post-graduate study at the University of Edinburgh, majoring in Philosophy. For thirteen years Mr. Delp was Professor of Sociology at Chapman College. He has also been active in Y. M. C. A. administration and in programs of Christian education in churches throughout Southern California. Mr. Delp has published several manuscripts including *Fundamentals of Leadership*, and *A Philosophy of Wise Living*, 1941, Stanford University Press. On the Upland campus Professor Delp is scheduled to teach courses in Sociology and assist in the administration of the 1962 Midyear Seminar.

Mr. Robert Linzay joins the faculty as Acting Chairman of the Education Department and Assistant Professor of Education. Mr. Linzay completed a Bachelor's degree at Southwestern College and a Master's degree in Educational Administration at the University of Arkansas. He has engaged in graduate study at Northwestern State College and Arlington State College. Mr. Linzay has taught on the secondary level in the public schools and has served as Principal of two elementary schools in the Southwest. Most recently he has been superintendent of Brown Military Academy.

Mr. L. J. Horsch serves as Lecturer in History during the 1961-62 school year. Mr. Horsch holds a Bachelor of Arts degree from Bethel College and a Master of Arts from Pomona College. He is well known as a resident and highly successful teacher and administrator at Chaffey College. Mr. Horsch served at the local institution for thirty years and recently retired as Chairman of the Division of Social Sciences. He brings an outstanding reputation of successful classroom performance to the Upland campus.

These new staff members assumed their duties Monday, September 4, when the 1961-62 academic year officially began.

"UPLAND COLLEGE IN PERSPECTIVE"

"Upland College in Perspective" was the theme for the 1961-62 Faculty Workshop at Upland College, September 4-5. The group concerned itself with three phases of education in the Christian liberal arts college. Dr. Ernest Boyer and Dr. H. G. Brubaker led the first discussion on "General Education." Dean Boyer and Dr. Ben Catapusan directed the round-table discussion on "Classroom Excellence." The Tuesday a.m. round-table discussed "Concerns of the Spirit," under the direction of Rev. Merle Brubaker and Mr. Paul Delp. The after-

noon session was the initial faculty meeting of the school year.

Tuesday evening, the faculty couples enjoyed a dinner on the campus, with Dr. Richard Armour, Dean of the Faculty at Scripps College and well-known poet and author, as featured speaker.

DR. EVANS CONVOCATION SPEAKER

Dr. Louis Evans, Jr., was the Convocation Chapel speaker at Upland College, Friday, September 8. Dr. Evans, pastor of the Bel-Air Presbyterian Church, chose the topic, "Know Your Christ, Know Your World, Make Your Move." His deeply moving message served as an excellent keynote for the spiritual tone of the new school year.

The speaker has earned an outstanding national reputation as a preacher and has traveled in various parts of the world. He earned his Bachelor of Divinity degree at Occidental College and engaged in doctoral study at the University of Edinburgh.

UPLAND ACADEMY BEGINS YEAR

Upland Academy, in charge of Mr. Harold Sider, principal, registered new and returning students on Tuesday, September 5, with classes beginning the following day. About 30 new freshmen and a number of upper classmen were added to the list of returning students. Twelve teachers serve on the Academy staff.

This year begins a more intensive program in testing and reading improvement under the direction of Mr. Charles Booth, who will work with the English teachers in an advisory capacity and will personally counsel students who have reading problems. Any student who has reading deficiencies will be tested diagnostically and given help to overcome the deficiency.

SUMMER SCHOOL OF MISSIONS COMPLETES TERM AT N. C. C.

The Summer School of Missions, organized and directed by the Canadian Council of Churches, completed a successful term on the NCC Campus. At the conclusion of the three-month course, mission candidates left for service in South America, Korea, Europe, India and Africa.

During the last four weeks of the course, the school-age children of the missionaries were enrolled in classes designed to prepare them for study in the country to which their parents were going. Lamar Fretz arranged and presented the course.

TEN PERCENT INCREASE SHOWN

At this writing over 90 applications for entrance in NCC have been approved. This represents a 10% increase over last year, and with College opening nearly a month away, it is expected that the number of approved applications will be somewhat higher. Applications for entrance in the Grade X class are especially high: more than a third of the total enrollment is in this class. Capacity registration for rooms in the renovated Boys' Dorm was reached by late summer.

JUNIOR VILLAGE, WASHINGTON, D.C., an institution for children from broken homes or abandoned by parents.

"We rounded the curve and there was Junior Village. Such small grounds for 500 children! What impressions such expressions as 'Mama, Mama!', 'You a new teacher?', 'What's your name?' can leave. Even the 9-month-old child's eyes seem to say, 'Will you stay here to give me the love I need?' Is this not a challenge to show them you care and to love them 'in the Name of Christ'?"

INSTITUTES OF LOGOPEDICS, WICHITA, KANSAS, a school for children with speech and hearing defects.

"My first impressions were full of pity as I saw so many severely handicapped children. The needs of the exceptional child are innumerable. Some of my goals for a class of six aphasic boys are: to calm instead of overstimulate, to be patient when they can learn only part of the time, to demonstrate the love of Christ."

"This week I substituted where the need arose, teaching in several different classes which gave me an opportunity to observe the needs of the children. I saw their social, educational and physical needs. I also saw their spiritual needs and wished that these children too could know my Redeemer and know all of the joys that come from living a Christian life."

"A personal need I saw most keenly is for love, understanding and the know-how to teach handicapped children. The first day we had a meal in the cafeteria my appetite completely left me upon seeing several handicapped persons and my fear was that I wouldn't be able to go through with such work. However, I have the assurance that God has led me here and although the work will be hard, His guidance and strength will be sufficient."

"The Institute of Logopedics' objectives and principles coincide well with our beliefs of the worth of the individual. It is a challenge to seek to provide friendship and cheer to persons who lack so much of what we have been the recipients of in life."

BROOKLAND PLANTATION, EDISTO ISLAND, SOUTH CAROLINA, a Christian home for emotionally disturbed boys.

"Upon arrival I noticed one boy sitting by himself in a corner, not excited by our appearance at all. This would be the one I'd have to give the most attention to. All the other fellows helped Marie and me to get acquainted with the place. It is a real challenge to keep them behaving respectably and reasonably. Maybe some day they will learn to work without anybody reminding them to hurry and keep out of arguments, fights and discussions about who did the most."

MINNESOTA STATE HOSPITALS, FERGUS FALLS AND HASTINGS, where volunteers are serving as psychiatric aides.

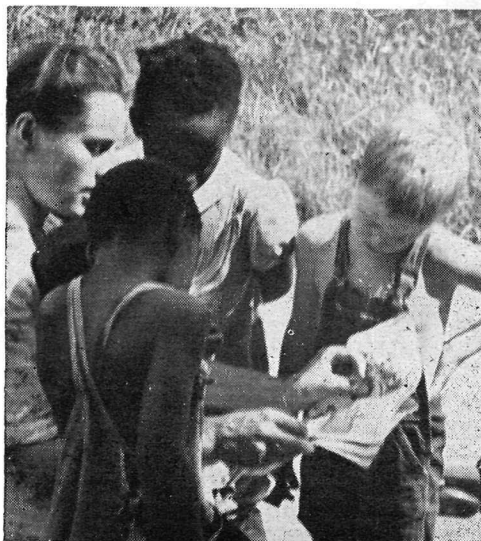
"We were taken on a tour of the hospital and some of the things we saw both shocked me and made me feel more and more the desperate need they have. When I started work on the ward I was terribly nervous. Soon most of my fear was dispelled and I began to love my job and the little I can do for people who need help so badly. I believe that only through love can they again be at peace in their minds and emotions."

"I was a little apprehensive about meeting the rest of the unit because I am not a Men-

YOUTH

"First Impressions"—

Youth in MCC Summer Service Projects



WHEAT BAPTIST CHURCH, ATLANTA, GA., a large Negro church in which volunteers are assisting in the Christian Education program.

"People seem to consider us as missionaries here. I have been impressed by the warmth with which the people at Wheat Street received us. Household materials which were needed in our apartments were donated by members of the church."

"We are busy, very busy . . . Bible School every morning, Youth Fellowship in the afternoon, some evenings at the church."

"From the beginning I have enjoyed living and working with the other members of the unit, and I feel we will have a good summer of fellowship together."

THE WOODS SCHOOL, LANGHORNE, PA., a home and school for mentally retarded and emotionally maladjusted children.

"Bathing the children, eating with them, playing and taking walks, putting them to bed, sorting their laundry and washing their socks, and moving so closely with the other workers—in all these activities of the coming days, will I be able to demonstrate Christ, to bring cheer to the children, to help the other workers see a fresh approach, and find Christ more meaningful in my daily activities?"

"Today was the first day of our work. From the evening 'gab session,' it wasn't hard to gather that we were all kept hopping and finished the day good and exhausted. I know there will be a lot more exhausting days."

"It is really a challenge to do these jobs, both the pleasant and unpleasant with cheerfulness and 'in the Name of Christ.'"

MIGRANT WORK IN HAMILTON AND WATERVILLE, NEW YORK.

"Last night we had our first worship service. Sitting outside around the campfire singing as one by one slowly drifted in proved to bring an average attendance. Art gave the meditation. Visiting with the people after the service, their gratefulness for our coming and invitation to return filled us all with new enthusiasm for the work ahead."

"As I work with the people, I can show them my willingness to be their friend. I can lead recreation and help with health education. Most important, I want to help show them Christ by telling stories to the children, helping with worship services and by trying to follow Him so that they will see Him in my life."

"We have run into a bit of antagonism on the part of the grower in one of the camps, consequently we have limited our visits to only one per day. We have made this a special prayer concern of ours, and perhaps you would like to join us in this concern."

nonite and didn't know what to expect or how to react. However, after meeting the group, much of this fear vanished. I knew I would enjoy living and working with them."

"The greatest impression to me personally is that God has shown over and over again how He is able to help us do unpleasant things which we thought were impossible for us to do."

"Many of these patients, especially teenagers, did not have the understanding and love they should have had. Thus, if I can keep one heart from breaking by showing the love of God, I have not lived in vain."

"Perhaps at times we think it not worthwhile taking a little time to just give a cheerful greeting or word of comfort. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" SOUTH STREET COMMUNITY CENTER, NASHVILLE, TENN. Volunteers are helping with the recreation and nursery program.

"I have often wondered if some of the children have never talked to a white person before, but they are willing to learn and play with us. Alma is helping in the nursery and the rest of us are in the Play School. It is much more of a challenge than anyone can imagine."

"I feel the children have accepted us for being white and in a small measure for what we are."

"We have been attending evening sessions of the race relations institute on the Fisk University campus."

MISSIONS

"... a new avenue of ministry ... almost more than we dared dream of six months ago, when the former dispensary building became available. ... offerings ... given through the Sacrificial Banks (Remember? — last year's FORWARD CAMPAIGN) have brought about the realization of this vision."

World Literature Sunday October 8

The opening of a second Christian Literature Center in connection with our missions in India is cause for thanksgiving. Both the report from Saharsa and the one from Begusari underscore the potency of the printed page to attract readers. Who will give them the literature they are reaching for?

"The printed page goes where the missionary cannot go; it lives after spoken words are lost; it is the most

economical means of carrying out Christ's Great Commission" (ELO Bulletin).

Christian literature—every Christian's joy and concern! Are we doing our part to help spread it over the globe? Join in prayer and giving for Christian Literature on World Literature Sunday—and throughout the year.

M. C. K.

Dedication and Opening of Krishtiyan Sahitya Kendra, Christian Literature Center, Saharsa, August 6

MORE than one hundred invitations had gone out to local friends, district officials, Christian homes, and missionaries. On the eve of opening day, "King of Kings" was shown to an attentive audience of more than two hundred. Showers throughout the day of the 6th left us somewhat doubtful as to the evening's plans, but we felt that everything was going to work out well. The last books were in place, chairs placed, windows given a last shine and the last "straightening up" was finished in the afternoon.

Just before six o'clock Reverend William Hoke hooked up the tape recorder and tied the ribbons on the doors. Friends were gathering on the north lawn facing the front doors to the reading room and the bookshop. All the missionary family on the plains were present. It was dropping rain when the chairs and benches were being arranged, but by the time the music started the rain had stopped.

Christian music was relayed over the loudspeakers the first half hour. Rev. S. N. Rai welcomed the assembled audience and explained the purpose of the Sahitya Kendra. He spoke briefly of the reading material available and those books that would be for sale. Brother Hoke spoke further of the importance of literature and the power of the printed page, especially the Bible, the Word of God, the Way of Life. Words of appreciation were expressed for friends in America who made this project possible, to workmen who had labored with us, to businessmen of whom furnishings were purchased and to the local pastor and missionary staff.

A telegram of greeting and wishes for God's blessing upon this new venture

from Miss Jasper, the executive secretary of the Evangelical Literature Fellowship of India was read.

The prayer of dedication was offered by Rev. Rai and following this the ribbons on the reading room and bookshop door were cut by Rev. Hoke. During the next half hour more than three hundred people crowded in and inspected the three rooms: reading room, office, and bookshop. On leaving the building each received a copy of "The Letters of a Christian Friend" in either English or Hindi.

What did they see? The reading room walls are painted a bright green above and from chair height down they are red. All woodwork is red. Curtains of black and white are at the windows. There are two large tables and folding metal chairs, also cabinet and display shelf combinations for storage and magazines, books and papers. The outside display window, from this room was filled with all kinds of Bibles, Testaments and Scripture portions. Seven languages were shown.

A Sallman's Head of Christ backed the display. A large framed copy of the same hangs on the north wall of the reading room. The other two rooms, sales room and office have yellow walls with a band of grey at chair height. The bottom is a smooth cement. The curtains are the same design with green and yellow. Perhaps these color combinations do not exactly appeal to western eyes but the people here like them. Most of us (westerners) like them too. Perhaps it is from our living in the east.

This does not help you to see the colorful book covers and what, we feel, are attractive displays but we do give a hearty invitation to visit us and see

for yourself. We have the Bible or portions of it in Hindi, Urdu, English, Gurunuki, Nepali, Bengali and Santali. Most of the other literature is in only Hindi and English, a few things in Urdu and Santali. There are plenty of tracts for free distribution and readily available on the tables are Bibles and Testaments in all the main languages of this area.

The film on "The Transformed Life," the story of Zaccheus, was likewise impressive and brought a lesson to the approximately 250 people who saw it.

On the first day, Monday the seventh of August, twenty-two were in the reading room between 7:30 and 9:30 a.m. Again in the evening from 4:30 to 9:00 p.m., 65 made use of the reading room. The first day a young man was seen reading the Bible both morning and evening, and again on the second day. In conversation he said that he is writing an article about the Creation and also asked for any other book we might have about it. He wanted to read and study it from the Bible and also another book that would tell about it. We have *The Earth's Amazing Architect* and recommended that to him.

At certain hours in the evening our room is too small and chairs too few to seat all who come in. Younger school boys come in the early evening, then the college and high school young men come and a little later, the office workers. Several women have come too and already we see our planned guest-counseling room turned into a room for the ladies and girls.

The pillars on either side of the north veranda steps have the lettering "reading room" on one side and on the other "bookhouse," both in Hindi. A new tall pillar with a light at the top has in Hindi script, Krishtiyan Sahitya Kendra. A partial brick wall of ordinary fence height, is being extended across the entire front of the compound. In other ways, such as bricklined walks with plants on either side, the surrounding lawn is being made attractive.

We request your continued sharing in this witness by prayer, each boy and

girl, young person and older, praying for the witness that is given daily through the printed page which is read and is ever before those who come into the reading room and bookshop. We feel that the plans, the provision, the means in every way, has been given to us by the Lord and we look to Him that it shall be used to His glory.

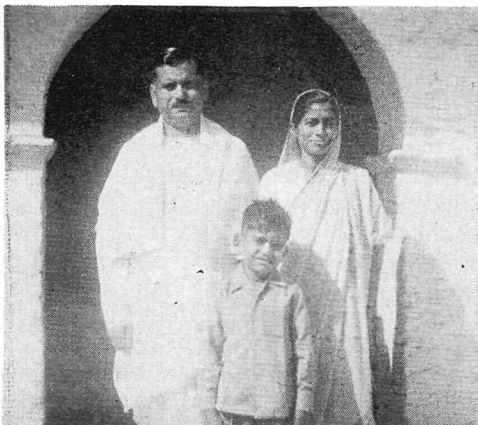
Erma Z. Hare

The Christian Reading Room in Begusari

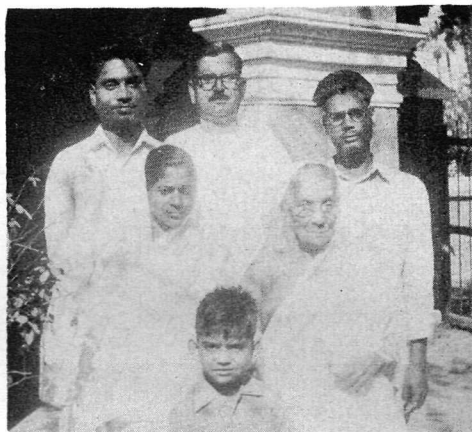
THE Christian Reading Room in Begusari has been open for a year. I will try to tell in brief what has happened in preaching the gospel here. We have decorated this reading room with Christian pictures and verses by which pleasure will come to those coming in. Then as many Christian books and magazines as possible have been placed there, also newspapers are kept there. On the table, before all, the Bible in local languages is kept.

There is always the good opportunity of meeting and talking with people. Every day people are coming and going. Among these are some who without intermission are coming.

There is continually the opportunity to explain and tell the meaning of the pictures and verses on the wall. Again to those who read the Bible, the meaning is explained. Sometimes also there is the opportunity that questions are answered to a group who are gathered. Through Christian songs on the gramophone and giving free tracts, the gospel is told to people. In this way four or five very special occasions were given to make them know about Christianity.



Rev. and Mrs. A.M. Charan and youngest son, Birendra. Brother Charan is pastor at Begusari and in charge of the reading room there.



Group living at Begusari in February, 1960: Rev. Charan in center back, oldest son, Binod, on his left; on his right, Rajendra Rai. Front: Mrs. Charan, Mrs. Mozundar, and Birendra.

A country teacher talked about the things of the Christian religion and with great hunger asked questions. A Gospel of John was given for reading at home. He accepted Christ but for baptism he waited.

Again, a B.A. student has full knowledge and has been given a number of Christian books to read, such as *The Life of Sadhu Sundar Singh*, *The Pilgrim's Progress* and several Gospel portions. He also said this, "After passing B.A., I will become a Christian and will preach." Sometimes there is a meeting with him and it is with great respect shown. Some are also like this who know Christianity and confess that it is good but have not accepted the invitation to come to church. They are willing to come to the reading room and also are coming. At the present time great blessing is found by preaching in this way.

A. M. Charan (translated from Hindi)

Pointed Paragraphs

The missionaries are smiling over the report that the cannibals of olden days considered missionary meat more tender than that of other victims. Our missionary doctor thinks this can probably be explained scientifically as being the result of inner peace and contentment on the part of the missionary.

* * *

Some readers have been puzzled over the pronunciation of the name of the new mission in the Gwaii Native Area, Africa. "Phumula" is a simple word meaning "rest" and is spelled as it is in an attempt to represent accurate African sounds. We would pronounce it best, *Poo-moo-lah*. The post office, Tjolotjo, is also confusing. Pronounce it as if it were spelled, *Cho-lo-cho*.

Grace Holland

Aid to Cuban Refugees Planned

After studying the situation with regard to aiding Cuban refugees in Florida, as a representative of the Board for World Missions, and in conjunction with our "displaced" missionaries, Howard and Pearl Wolgemuth, Brother Henry N. Hostetter reported that Miami, Tampa, and Jamaica seemed to offer the best possibilities for Brethren in Christ participation. Further investigations by the Board resulted in the decision to send the Wolgemuths to Jamaica to work in the "Good Neighbour" center there, helping Cuban refugees through to the United States.

Back of the Board's decision were these considerations: The work in Miami would demand a great deal of money and, while the needs there are great and varied, it is felt that there is a measure of temporary relief there which meets many of the emergencies. In Tampa, since the situation has become somewhat static, most of the refugees having been there for some time and many with friends, there did not seem to be a wide opportunity for service. In Kingston, Jamaica, however, there is a mounting problem. The work there is to help the refugees to complete papers by which they should be able to secure a visa for entrance into the States—and to provide shelter, food, temporary quarters and the transportation necessary while they are in Jamaica. This appears to be quite a large task at this time.

Pray for these missionaries. They are booked to fly to Jamaica, September 19.

In The News—

BULAWAYO has in recent months become a city recognized in world news. This is "the city" of your Southern Rhodesian missionaries, where the General Superintendent lives and all commercial trading is done. How far away are the missions? Matopo is situated thirty miles south, as you go through the Matopo hills. Mtshabezi is reached by going south another twenty-five miles on the same road. Wanezi is about eighty miles east of Bulawayo, whereas Phumula is one hundred thirty miles west and slightly north.

Time and Power

"Time is never securely on the side of the demonic—even less so in the twentieth century than in the first Christian century . . . If the Church bends its knees before God, it need not bend them before today's Castros and Khrushchevs any more than before yesterday's Napoleons, Hitlers, and Mussolinis."

—Editorial in *Christianity Today*

"Recently the solitude has become less and less burdensome for me."

From A Hospital Bed in Japan

We praise the Lord's Name. I am still a weak, imperfect Christian, though eight years have passed since I was saved. I lost my parents in my childhood and was all alone in the world. My old aunt took me under her care and brought me up. When at last I came to marriageable age, I became a cripple through an accident. At the same time I lost my health and have had to enter a hospital four times.

By next September I shall have been in hospital for three years. Three years may be a long time for a healthy person. The visitors say to me often: "You may feel so lonely and bored, lying on bed alone all day long." Of course I feel lonely sometimes. But recently the solitude has become less and less burdensome for me. This may be partly because I don't have serious physical pain, but the main reason is that I have the peace of heart through the love and grace of God.

When I first became sick, I was without hope and joy, I frequently thought of death and the 24-hour day seemed to me, in my loneliness, as long as 50 hours. After the first hospitalization a sincere Christian doctor told me about Christ. I decided to go to church. There I discovered that I had been totally wrong; thus I repented of my sins and was saved from despair.

If I had not heard about Christ, I would not have been alive till this day. My heart is filled with unspeakable gratitude to God for saving my life. God gave me this disease as a thorn in my body so that I could learn many valuable lessons, through which my small hospital room has become a place of peace, an oasis in the desert.

Though I am a useless person to society, I believe God has surely some purpose for my life and I shall be able to know it some day. Now I am lying on my bed and want to be faithful to God and trust Him and His plan.

I know that I am an object of pity or even of contempt to many people. But God loves the sick, the healthy and the poor alike, and He has a purpose for all of them. I believe I can please the Lord in spite of my illness, if I continue to give testimonies for Him to many peo-



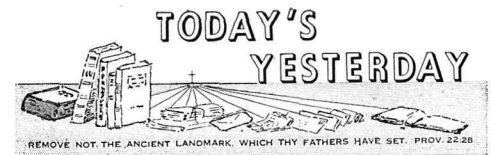
Kikue Kato has been in the hospital for nearly three years.

ple I meet. I can endure many hardships in this world and live a faithful life to God in the faith that I shall be called to the Heavenly Kingdom and its glory some day and see God face to face.

Patience, indeed, is hard to learn. So let us Christians pray for and encourage each other, believing that everything coming from God is good for us, and that we should receive it with a thankful heart. When I feel weak or disappointed, the following verse gives me courage and strength: "My grace is sufficient for you, for my power is made perfect in weakness. I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me." (II Cor. 12:9)

I am filled with infinite thankfulness when I think about Christ through whose suffering on the cross each of us has been saved through God's love . . . Though I shall have to lie on bed for a long time yet, I want to grow in faith, love and hope, and come near to God step by step.

I am much strengthened and encouraged through the concern and prayers for us by Christian brothers and sisters in far-away America. I am also praying for you from my bed. May Christ's grace and blessing abound to you.



THE EARLIEST KNOWN OFFICIAL STATEMENT ON BRETHREN IN CHRIST CHURCH GOVERNMENT

The following statement on church government is found in *Origin, Confession of Faith and Church Government Together with an Abstract of the Most Important Decisions, Made by General Council of the Brethren in Christ, Commonly Called River Brethren, 1871-1881 Inclusive*. Compiled and Revised for the Church. (Wooster, Ohio, "Democrat" Print, 1881), pages 6 and 7.

"The officers of the Church consist: First, of Overseers, Elders or Bishops; Second, of Ministers or Preachers; Third, Deacons. It is the duty of the Bishop to take the oversight of the Church or congregation in his district or charge, to preside at all council meetings, to take a general oversight of the work under his supervision, in celebrating the Lord's Supper, in the administration of the ordinance of Baptism, in receiving in and excommunicating or expelling members, etc.

"It is the duty of the Ministers or Preachers to preach the Word, and in the absence of or by advice of the Bishop or consent of the Church to perform all the duties of the Elder for the time being.

"The Deacons or visiting Brethren are required to visit the Church at least once in the year, to provide for the poor and infirm in the Church, to attend to all the local duties of their charge. The deliberations or councils of the Church are congregational in form; all have a voice or vote in all acts passed on in council, but due respect is given to Elders, who are esteemed worthy of double honor.

"The Church is divided into districts, in each of which there is annually a district or local council preparatory and for the purpose of electing delegates to General Conference and to ascertain the condition and wants of the Church in the district.

"There is a General Conference once each year, at which matters of a general character and points of doctrine, church government, etc., are acted upon.

"There is also a Board of Missions appointed to take a general charge of the spread of the Gospel.

"The officers of the Church are elective, and hold their office during good behavior or during life."

CHURCH NEWS

BULLETIN-BITS

Dedication services for the new Marlin Avenue Brethren in Christ Church, Baltimore, Md., were held Sunday, September 24. Director of Sunday Schools, Rev. Paul McBeth, was guest speaker for the morning service. Bishop Charlie B. Byers spoke the dedication message and Rev. Charles Rife led in the dedication ritual. LeRoy Walters, Jr., recently returned from Greece, showed slides and spoke of his experiences in the evening service.

The Big Valley congregation, Belleville, Pa., sponsored a Youth Conference September 16-17. James Breneman, M.D., of Belleville, Charlie Byers, Henry Hostetter, and John Rosenberry served as guest speakers.

Joseph Vanderveer shared in a Barn Harvest Meeting at Belleville, Pa., Saturday, September 23 and conducted evangelistic services, September 24 to October 8.

Mechanicsburg, Pa., featured a Galilean service Sunday evening, August 20. Allen Brubaker was guest speaker.

The Pleasant Valley congregation sponsored a tent meeting at New Bloomfield, Pa., the latter part of August with Harold Rohrer as evangelist.

Phyllis Bright and Rosalie Stauffer of Mooretown, Michigan assisted in the Vacation Bible School at Merrill, Michigan.

The Fairland congregation, Pa., reports the election of Raymond Miller to serve as deacon in the place of Alfred Crider who moved to California.

Henry Schneider, Merrill, Michigan was guest speaker for the fall lovefeast at Heise Hill, Ontario, September 9-10.

Manor, Pa., reports an increase in attendance in the summer months instead of the usual summer slump.

Eber Lehman, Carlisle, Pa., was guest speaker for the Men's Fellowship at Crossroads, Pa., the evening of September 7.

Pennsylvania's Governor, David Lawrence, addressed a special Academic Convocation at Messiah College, Thursday morning, September 14. The Religious Convocation with President Climenhaga speaking, was held in the new chapel, September 15.

Abilene, Kansas, reports a number of guests in their service Sunday morning August 27. Ed Kuntz, a student at Huntington College, Huntington, Indiana presented a solo; the Speer sisters were featured in a trio and Dr. Wendell Harmon of California, returning from graduate study in Paris, France was guest speaker for the morning worship service. In the evening service Mr. and Mrs. Gerhard Hahms told of experiences in Germany, working among the children. The presence of Sheryl Hoover was appreciated during the summer. She has now returned to Upland College to continue her studies.

Amos Buckwalter is serving as interim pastor at Moreno Valley Community Chapel in California.

Riall Stump has now assumed the pastorate of the Life Line Gospel Mission in San Francisco, California.

Hummelstown, Pa., featured a Sunday School Convention Sunday, September 3. Guest speakers were Mrs. Warren Heisey, Mrs. Howard Wolgemuth, Mrs. Roy Martin, Mr. Jacob G. Kuhns, and Rev. Paul W. McBeth.

Fairland and Palmyra congregations, Pa., united for a missionary conference Sunday September 17. Samuel Wolgemuth, and Fred Holland with other missionaries presented the day's program.

Bob and Lois Tidgewell, recently returned from Tokyo, Japan, shared in the evening service at Upland, California, Sunday, September 3.

M. L. Dohner, for many years bishop and pastor at Chestnut Grove, Ohio spoke a farewell message Sunday morning, September 10. Bro. Dohner accompanied by his daughter, Dortha, is moving to Sarasota, Florida.

The Kansas Christian Home Conference is scheduled for the Zion Church, October 7-8 with Kenneth Hoover of Messiah College as guest speaker.

Zion, Kansas reports ten of their youth have left to attend college.

Chambersburg, Pa., reports a baptismal service for fourteen the latter part of July.

Clyde Meadows presented a special message to youth at the Chambersburg (Pa.) Church, Sunday evening, September 3.

Lancaster, Pa., featured a missionary conference the weekend of September 3 with Henry N. Hostetter and C. N. Hostetter, Jr., as guest speakers.

Martinsburg, Pa., is featuring a Bible Conference and Sunday school meeting the weekend of October 1. Dr. and Mrs. Charles Eshelman and Rev. Paul McBeth are serving as guest speakers.

Rev. and Mrs. Elam Dohner, Rev. Jesse Dourte, and Rev. and Mrs. Marlin Ressler were featured in a Youth Conference at Air Hill, Pa., September 16-17.

Chino, California processed 352 quarts of corn for the Navajo Mission in New Mexico.

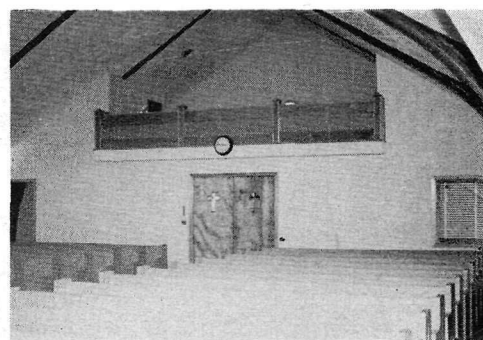
Manor, Pa., reports a Harvest Praise Service with offering in kind to the Lighthouse Chapel, Harrisburg, Pa., Wednesday evening, September 20.

Walsingham, Ontario featured a Prophetic Conference, October 5-8 with J. Lester Myers, Greencastle, Pa., as guest speaker.

Christian Union near Garrett, Indiana reports a baptismal service for thirteen the evening of September 3 and a reception service into church membership for ten, Sunday morning, September 10.

MERRILL, MICHIGAN

There was an enrollment of 93 with an average attendance of 74 in our Daily Vacation Bible School August 21 to 25. Rozella Lyons directed the school assisted by a staff of nine. At least twenty-five from the three older classes made a definite commitment to Christ. Friday evening, the 25th the church was filled with children and their relatives and friends. A program of song, recitations and other features of the week were presented.



Interior view of the Big Valley Brethren in Christ Church.

BELLEVILLE, PA.

September 25 marked the first anniversary for the Big Valley Church. During this first year there were ten received into church membership and two joined our membership by letter transfer. Total membership now stands at 31.

During this year our pastor, Bro. Roger Witter, was ordained into the Christian ministry. Arthur Brubaker of Mt. Joy, Pa., served as evangelist for a series of meetings. Beulah Arnold, Gladys Lehman, and Bro. and Sr. Fred-eric Holland presented the Cause of World Missions.

Our summer tent meeting from July 16-30 was held on the Abe S. Yoder, Jr., farm. Rev. Dale Ulery, Springfield, Ohio served as evangelist and Bro. and Sr. Earl Martin, Sr., of Mt. Joy, Pa., served as workers.

We are thankful for the blessing and help of the Lord during this first year of services in the new church. The ministries of this year both by our pastor and those who worshiped with us as guests have enlarged our vision and given us new faith and courage for Christian living.

THE NATIONAL HOLINESS ASSOCIATION AND HOUGHTON COLLEGE

Are Sponsoring a SEMINAR ON HOLINESS DOCTRINE Houghton College, Houghton, New York November 9, 1961

Chairman and Discussion Leader—Dr. Myron F. Boyd, 3rd V-Pres. N.H.A., Winona Lake, Indiana

Co-Chairman—Dr. Stephen Paine, President, Houghton College, Houghton, N. Y.

SEMINAR PROGRAM Forenoon Session 9:00 - 12:00 a.m.

Devotions—Dr. Myron F. Boyd

1. "The Holy Spirit and the Converted Man." —Dr. Claude Ries, Houghton College, Houghton, New York

2. "John Wesley's Teaching on Christian Perfection."—Rev. Ward Shantz, United Missionary Church, Kitchener, Ontario, Can. Afternoon Session 1:30 - 4:30 p.m.

3. "Developments in Holiness Theology after Wesley."—Dr. George Failing, Editor, The Wesleyan Methodist, Marion, Indiana

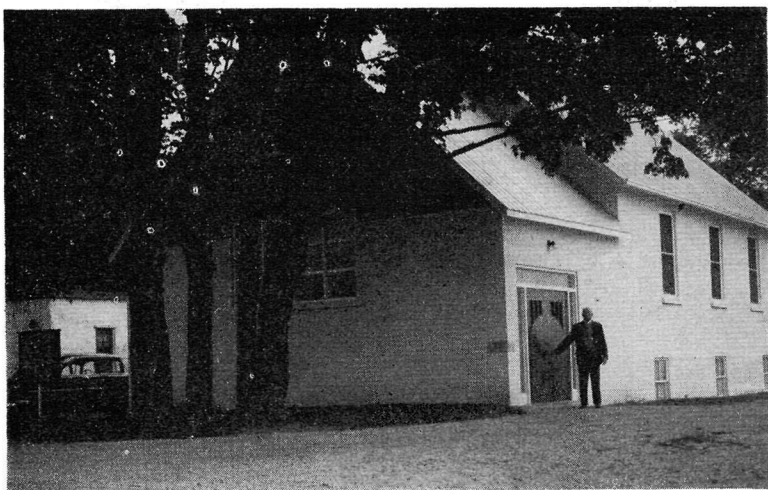
4. "Needed: Neo-Wesleyanism."—Dr. Walter Johnson, Greenville College, Greenville, Illinois

Discussion will follow each of the four papers. General discussion will follow the completion of the papers.

This seminar is designed to be especially helpful to ministerial students, pastors, and educators.

BETHANY, OKLAHOMA

Using as a theme "Getting in Orbit with God" our Summer Bible School was held July 10-21. Even though there was another Bible



The Springvale Church, Ontario, built in 1904, remodeled in 1961. The pastor, Paul Nigh, stands by the entrance.



Congregation in attendance at the Springvale Church Dedication.

Springvale, Ontario Holds Dedication Service

School in progress we had an enrollment of 80 with an average attendance of 74. The sessions were held from 8:30 to 11:00 A.M.

A goodly number made a decision for Christ either in the classroom or in the assembly period. There was diligent study of the Word with a number of the children doing considerable memory work. The project was, buying cement blocks for an addition to the Boy's Dorm at the Navajo Mission. The children enthusiastically brought together \$77.00. We pray the Lord to bless the seed that was sown.

ZION, KANSAS

Martha Lady and Evelyn Noel gave farewell messages August 20. They sailed for the African Mission field, September 1. Also ten of our young folks have left our congregation to attend College.

In the month of July eight members were added to the church, five by baptism, three by letters of transfer. The Carl Wolgemuths are with us for a short time before going into training in preparation for their work with the Wycliffe Bible Translators.

There is a good interest in our Junior Prayer Band, Pioneer Girls and Boys Brigade; we have now added the divisions of Explorers and Pilgrims.

LOCUST GROVE, PA.

Sunday July 2 was an important day in the life of our congregation. Dale Singer was installed as pastor by Bishop Charlie B. Byers. Bro. Singer graduated from Messiah College this past June. He and his wife are natives of Ohio. Bro. Singer took over the pastorate from Leroy Yoder who has served our congregation for a number of years.

Our congregation continues its interest in missions. Eva Mae Melhorn returned earlier this year from her first term of service in Africa. This is Sr. Melhorn's home church. In August Rev. Henry Hostetter, executive secretary for the board for World Missions, reported to us concerning his five months' ministry in Africa under the MCC. The evening of July 23 Brother and Sister Graybill Brubaker presented missions.

Another former member of our congregation, Rev. Charles Melhorn, now pastor of the Llewellyn Church, spoke in the Crusade hour and also brought the evening message Sunday, September 10.

Sunday, August 13 was an unusual day in the life of our congregation. After many months of planning and effort this was the day of dedication of our new facilities.

A new addition to the church building, new pews, other improvements and the gift of a Hallman organ were dedicated in a special service in the afternoon. A large crowd, many from the community and some from other congregations, were present for the dedication service. Rev. John Hostetter delivered the dedication sermon and Bishop E. J. Swalm led in the rite of dedication. The music was supplied by the Wainfleet Gospel Four. The quartet and Bro. Hostetter shared in the evening service. We appreciated the splendid attendance for this service.

This represents the first major change in the building since it was built in 1904. We have a deep feeling of thanksgiving to our heavenly Father who has brought us to this forward step in the work of the Lord.

Births

ALLEN—Curtis Ray, born August 9, 1961 to Howard and Mary Allen, South Mountain congregation, Pa.

CLIMENHAGA—Karen Louise, first child, born to David and Joan Climenhaga, August 27, 1961, Sherkston congregation, Ontario.

COOPER—Robert Elwood, born to Mr. and Mrs. Fred Cooper, August 9, 1961, Chambersburg congregation, Pa.

HASTINGS—Warren Lee and Wesley Lynn, born July 17, 1961 to Mr. and Mrs. Paul Hastings, Franklin Corners congregation, Illinois.

HOLLAND—Mark Wesley and Michael Ralph, born to Fred and Grace Holland, September 3, 1961, Englewood, Ohio, missionaries to Africa on furlough.

CHESTNUT—Scott Eugene, born to Mr. and Mrs. Lee Chestnut, June 3, 1961, Mechanicsburg congregation, Pa.

MORRIS—Dena Lynne, born to Mr. and Mrs. Carlin Morris, July 15, 1961, Chambersburg congregation, Pa.

MYLIN—Lauretta Rae, born to Mr. and Mrs. Ray Mylin, August 28, 1961, Manor congregation, Pa.

POE—Sharon Lea, born to Mr. and Mrs. Charles Poe, June, 1961, Chambersburg congregation, Pa.

KIRTON—Peggy Ann, born to Mr. and Mrs. Carl Kirton, August 9, 1961, Sherkston congregation, Ontario.

SINGER—David Darrel, second son, born to Rev. and Mrs. Dale Singer, August 23, 1961, Locust Grove congregation, Pa.

THOMPSON—Connie Lee, born to Mr. and Mrs. Calvin Thompson, June 15, 1961, Mechanicsburg congregation, Pa.

WILLIAMS—Gregory Lynn, born to Mr. and Mrs. Emory Williams, July 12, 1961, Chambersburg congregation, Pa.

YOUNG — Timothy Bruce, born to Mr. and Mrs. Clyde Young, July 22, 1961, Chambersburg congregation, Pa.

Weddings

BERT-BOUCH—Grace Bouch, daughter of Rev. and Mrs. Thomas Bouch, and Mark Bert, son of Bro. and Sr. John S. Bert, were united in marriage at the Air Hill Church, June 24, 1961. The ceremony was performed by Rev. Thomas Bouch assisted by Rev. Norris Bouch.

BRENNER - SCHMUCKER — Miss Matilda Schmucker of Nappanee, Indiana became the bride of Merwyn Brenner, North Lawrence, Ohio, August 26, 1961. The ceremony was performed in the Union Center Church of the Brethren, Nappanee, Indiana by her pastor, Rev. Jesse W. Hoover.

FINK-WINGERT—Miss Mary Jane Wingert, daughter of Mr. and Mrs. Frank Wingert, Chambersburg, Pa., was united in marriage to Mr. Richard Fink, son of Mr. and Mrs. Richard L. Fink, Harrisburg, Pa., August 26, 1961. The bride's pastor, Rev. Glenn Ginder, performed the ceremony at the Chambersburg Brethren in Christ Church.

HAARER-LEHMAN — Miss Janet Lehman, daughter of Mr. and Mrs. Arthur Lehman, Chambersburg, Pa., became the bride of Mr. John Haarer, son of Mr. and Mrs. Frank Haarer, Shipshewana, Indiana, June 24, 1961. The ceremony was performed by the bride's pastor, Rev. Glenn Ginder, at the Chambersburg Brethren in Christ Church.

MATIO-IRVIN—Sunday afternoon, August 20, 1961 at the Messiah Lighthouse Chapel, Harrisburg, Pa., Mr. Russel Robert Matio and Miss Barbara Ann Irvin were united in the bonds of holy matrimony. The ceremony was performed by their pastor, Rev. Joel E. Carlson, assisted by Rev. Graybill Wolgemuth.

WOLGEMUTH-KNEPPER—Miss Lois M. Knepper, daughter of Mr. and Mrs. Robert Knepper, Mechanicsburg, Pa., and O. Dale Wolgemuth, son of Mr. and Mrs. Howard Wolgemuth, Grantham, Pa., were united in marriage Saturday, August 19, 1961 in the chapel of Messiah College, Grantham, Pa. The ceremony was performed by Rev. Isaiah B. Harley, uncle of the groom.

Obituaries

HENRY—Mrs. Lucy Carpenter Henry departed this life at Washington Boro, Pa., Tuesday, September 5, 1961 at the age of 70 years.

She was a faithful attendant at the Manor Church where she and her husband recently became members. Besides her husband, Bruce W. Henry, she is survived by the following stepchildren: Harlan E., Allentown, Pa., Rollan E., and Mrs. Leon F. Hoffman, Lancaster, Pa., B. Warren, Camp Hill, Pa., Milford W., Sunnyvale, California, one brother, three grandchildren and two great-grandchildren.

Funeral services were held at the Bair Funeral Home with her pastor, Rev. Roy Peterman in charge. Interment was in the Canaan Corner Cemetery, Waymart, Pa.

SITES—Edward J. Sites, born August 5, 1864, passed away August 25, 1961. He was a member of the Mechanicsburg Church, Pa. He is survived by one sister and a number of nieces and nephews.

The funeral service was held in the Myers Funeral Home, Mechanicsburg, Pa., with Rev. Simon Lehman officiating. Burial was in the Kutz Church Cemetery.

MCC News

HARDINGS TO SERVE WITH PEACE SECTION

AKRON, PA. (MCC)—Vincent and Rosemarie (Freeney) Harding have been appointed by the MCC Peace Section to serve in a witness of Christian reconciliation between racial groups in the southern United States. The Hardings will begin work in October as leaders of a joint Peace Section and Voluntary Service project based in Atlanta, Ga.

Through establishment of an interracial unit in Atlanta the Peace and Voluntary Service sections hope to develop a center for the extension of a Christian peace witness. The present plan is to assign VS workers in pairs around the city, with unit housing in a central location. The Hardings will assist the VS section in developing this service project as well as being responsible for the broad witness of the Peace Section.

Vincent Harding is at present the associate pastor of the Woodlawn Mennonite Church in Chicago. Following graduation from the City College of New York he earned an M.S. degree in journalism at Columbia University, New York. He is a candidate for the Ph.D. degree in history at the University of Chicago.

Mrs. Harding is a graduate of Goshen College, Goshen, Ind., and attended Chicago Teacher's College. In recent years she has been an elementary teacher in the Chicago Public Schools. She is a member of the Bethel Mennonite Church, Chicago.



Vincent and Rosemarie Harding who will serve under MCC in Atlanta, Ga.

SEVENTH MENNONITE WORLD CONFERENCE

August 1-7, 1962, Kitchener, Ontario
Final details of program and arrangements for the Seventh Mennonite World Conference were reviewed and largely completed at the fourth meeting of the Conference Presidium which was held at the First Mennonite Church in Kitchener, Ontario, August 9 and 10, 1961.

I. LOCAL ARRANGEMENTS

The Local Committee on Arrangements, composed of five men appointed by the four Ontario Mennonite Conferences and the Ontario Brethren in Christ Conference, with J. B. Martin as chairman and C. J. Rempel as secretary, has set up an excellent organization with several working sub-committees, which has made good forward strides in planning for lodging, meal service, transportation, tours, etc. Harold Schmidt serves as treasurer, both for the World Conference as such, and for the Local Committee. He reported both treasuries in good condition. The general fund of the World Conference is raised by a small per capita levy on the constituent conferences.

In a most generous way the five Ontario Conferences have already raised over \$2,500 to cover the cost of providing facilities for the Conference sessions, including the use for a week of the large Memorial Auditorium which seats over 7,000 persons. Three local Mennonite churches, First Mennonite, Stirling Avenue Mennonite, and Kitchener Mennonite Brethren, as well as the Olivet Evangelical Church, all within a few minutes' walking distance, have also made their church plants available.

It is clear that the Ontario Mennonite and Brethren in Christ hosts will be thoroughly equipped for all the good works necessary to care for the physical arrangements for the great 1962 Conference.

II. PROGRAM

The finished Conference program follows very closely the general outlines announced two years ago, and as agreed upon by the Presidium meeting of 1960 in Kitchener. The Presidium meeting at Bienenberg in Europe in August, 1961, gave all the European members full opportunity to share in the program planning, and the recent meeting in Kitchener gave all the North American members opportunity to share in completing the program. (Only one member was absent; all North American conferences were represented by at least one member.)

PROGRAM OUTLINE

The main outlines of the daily program, except Sunday, are as follows:

Forenoon

1. 9:00-9:45 *Bible Study—Colossians*, in six groups (four in English and two in German, one for youth)

2. 10:00-10:45 *Major Theme Addresses* on the exposition of the theme: "Jesus is Lord." (In the life of the Church, in the life of the believer, in the church's proclamation, in the church's mission, Jesus as the Light of the world, and Jesus as the Lord of history.)

3. 11:00-12:00 *Six Discussion Groups* on each morning's theme address, this for the 700 delegates only, in small meeting rooms in the churches.

4. 11:00-12:00 *Open Mass Meeting* in the auditorium parallel with the discussion groups, with challenging theme presentations on major current issues confronting Mennonites in the world today.

Afternoon

5. 2:00-3:15 *A series of addresses on sub-themes* related to the main theme addresses of the morning, with three co-referents for each major speaker.

6. 3:30-5:15 *Sectional Meetings* on three days for a series of major interest groups, Missions, Evangelism, Peace, Literature, Christian Education, Theology, History-Sociology, meeting in smaller groups in the churches. On two days there will be special separate meetings for women, men, and young people. On Saturday afternoon there will be a special musical program.

Evening

7. *Major Addresses* on the response of Christian disciples to the claims of Christ as Lord.

8. *A Series of Brief Descriptive and Evaluative Reports* on the Mennonite brotherhood round the world outside of North America and Europe, but including Russia. These come prior to the major evening addresses.

9. Each evening there will be a fifteen-minute *chorus program* by the Ontario Mennonite massed choir of three hundred voices, or by choirs from other parts of the United States and Canada.

Sunday

All services on Sunday will be held in the Auditorium, with two sermons in the forenoon, one in German and one in English; in the afternoon, a meeting especially directed to youth; and in the evening, a presentation of worldwide Mennonite relief work.

Special Group Meetings

Provision will be made for special groups which may wish to call private meetings of their own at the time of the World Conference. One such group is already planned, a meeting of all Relief Committees sponsored by the MCC.

III. SPEAKERS AND ATTENDANCE

Speakers, to a total number of almost one hundred, have been chosen to be representative of all Mennonite groups and countries as far as possible, and we are happy to report a universally wide acceptance from all conferences and most overseas countries. While the official language of the Conference will be in English, and all addresses will be given in English, translation service will be provided for those who cannot understand English, and most discussion groups will be bi-lingual.

Attendance, according to advance impression, will be unusually large from North America. Attempts are being made to increase the attendance from Europe by a chartered airplane with greatly reduced price. Final announcements will be made later. Conferences and Mission Boards are urged to assist the younger churches and the colonies in South America to send delegates, so that the Conference may be truly a World Conference and not just a North American meeting.

Publicity. Regular monthly releases will be sent to all Mennonite church papers, giving details of description and announcements about

various aspects of the World Conference. These releases will appear under the heading *World Conference*.

Prospect. It is the confident hope and expectation of the Presidium and all interested that the Seventh Mennonite World Conference, like its predecessors, may be truly a spiritual feast for all who attend, and a source of real stimulus and enrichment to the total Mennonite World Brotherhood, which has now 400,000 members (including mission fields) found in five continents and thirty countries, and using many languages, but all sharing one common spiritual heritage.

For the Presidium
Harold S. Bender, President

CHRISTMAS BUNDLES READY FOR SHIPPING

AKRON, Pa. (MCC)—Total number of Christmas bundles contributed in 1961 is 32,360 according to the MCC foreign relief office. This is the highest number collected in one year since the program started 16 years ago. Last year 31,560 bundles were contributed.

The bundles were collected at the five MCC relief centers in the U. S. and Canada and are now being processed. Shipments will begin the first week of September to Jordan and the Far East, where they will be stored until distribution by relief workers during the Christmas season.

Bundles will be sent to the following countries in these approximate amounts: Algeria—2,000; Austria—3,000; Formosa—1,000; Hong Kong—10,000; Indonesia—2,250; Jordan—4,000; Korea—3,000; Paraguay—2,000; Vietnam—3,000; Undesignated—2,000.

The five area relief centers collected the following number of Christmas bundles respectively; Ephrata, Pa.—14,889; North Newton, Kan.—8,932; Kitchener, Ont.—4,954; Yarrow, B. C.—1,847; Reedley, Calif.—1,738.

METZLER APPOINTED PEACE SECTION EXECUTIVE SECRETARY

AKRON, Pa. (MCC)—Edgar Metzler, at present pastor of the First Mennonite Church, Kitchener, Ont., has been appointed Executive Secretary of the MCC Peace Section. He will come to Akron Jan. 1.

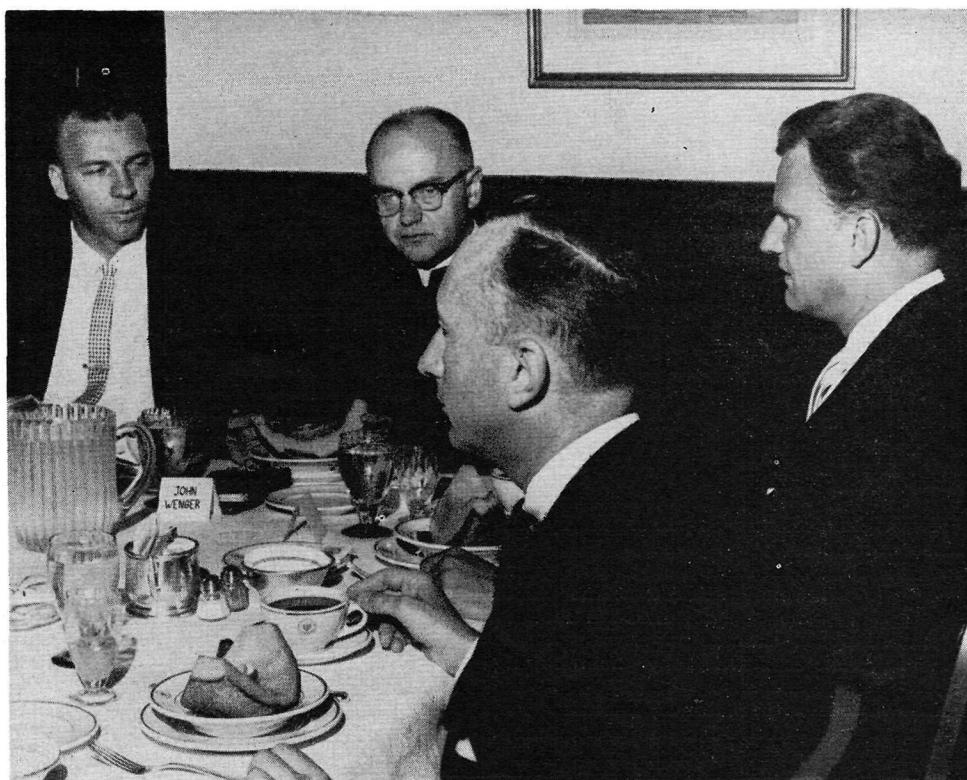
As Executive Secretary of the Peace Section, Metzler will be engaged in an area of service in which he has a deep interest, growing out of his conviction that the peace witness is of the heart and essence of the church's witness. He served for two and one half years as Associate Executive Secretary of the National Service Board for Religious Objectors. He is a member of the Peace Problems Committee of the Mennonite Church, chairman of the Ontario Conference Peace Committee, and vice-chairman of the Conference of Historic Peace Churches of Canada.

Elmer Neufeld, who is the present Peace Section Executive Secretary, will begin a term of service in the Congo in February. His assignment in the Congo will be that of MCC program director and will include a peace ministry under the Peace Section.

PAXMAN IN LIBERIA SUPERVISES POULTRY PROJECT

MONROVIA, Liberia (MCC) — Paxman Waldo Neufeld, Margaret, Man., who is supervising a poultry project for the LeTourneau Foundation near Monrovia, wrote recently concerning the project: "The poultry population is up to 12,000 and during the last months we have started raising fryers. A group of Liberian fellows has been trained now to kill, pick, dress and pack the fryers. They are doing fine work."

"Thus far some 80,000 chicks have been



A few of the participants in the meeting with Billy Graham. Left to right they are: Dwight Wiebe, John C. Wenger, Billy Graham, and Charles Hoeflich.

hatched here and all are in Liberia. We have heard that Liberia has stopped importing eggs. In preceding years they have imported all eggs and meat."

Three other Paxman in Liberia are working with other phases of the LeTourneau land development project.

SIXTEEN CHURCH LEADERS MEET WITH BILLY GRAHAM IN PHILADELPHIA

In the spirit of a resolution passed at the semi-annual meeting of the I-W Co-ordinating Board held in Chicago on July 27, a meeting of Mennonite and Brethren in Christ Church leaders was planned with Billy Graham in Philadelphia. This meeting, including breakfast with Dr. Graham and Grady Wilson of his team, was held in the forenoon of August 30.

The purpose of the meeting was to engage in a personal conversation with Dr. Graham concerning the New Testament ethic of love and nonresistance and also to hear from Dr. Graham a word which might encourage and stimulate our churches to become more evangelistic.

Brother John C. Wenger, in an informal discussion, very ably presented the Biblical teaching of the New Testament on this way of life. He pointed out that the founders of the Anabaptist movement were influenced by the state church reformers, although the Anabaptist Mennonite Church was actually organized a bit earlier than the other reformation churches.

He further stated that the founders of the Church in contrast to the reformers were interested in promoting a free church, liberty of conscience, believers' baptism, and a demonstration of holiness of life and character. They believed in a church in which there is a careful exercise of discipline, a church which does not emphasize saving grace through sacraments, a church in which love and nonresistance are practiced by all believers, a church which accepts the word of Christ as found in the New Testament as the final authority for faith and

life, and a church with an emphasis on the primacy of evangelism.

Following this introduction to the faith of the Church, Brother Wenger presented a number of New Testament Scriptures which teach nonresistance. He emphasized Scriptures in which we are called upon to follow Christ even at the cost of suffering and death. He asserted that we do not have all of the answers for the government, but we believe that the New Testament gives the answers for us as Christians.

The group reported briefly on the service programs of the Mennonite and Brethren in Christ churches which illustrate in practice the Biblical understanding.

In response to the presentation, Dr. Graham replied that he appreciated deeply the privilege of listening to the testimony of other Christians. Everywhere he goes he is asked to speak, and seldom has the opportunity to listen, consequently feeling a deep hunger to hear the Word of God through fellow Christians. He commented briefly on the problems involved in taking the nonresistant position, but noted the uncertainty and confusion among Christians regarding the proper attitude toward participation in war. He stated his personal openness and interest in meeting for more extended discussion on the doctrine of nonresistance.

Dr. Graham expressed agreement on the urgent need for a life of more faithful discipleship in American Christianity. He stated his increased belief in the power of thoroughly committed minority groups, referring to the concept of the remnant in the Scriptures, and suggesting that the Mennonite Church may be called of God to give a distinctive testimony in our day, but also warning us of the danger of an overemphasis on one point of doctrine. At the same time he urged a united emphasis on evangelism and winning men to faith in Christ, a task to which all evangelical Christians are committed.

Dr. Graham's open and heart felt response encouraged a spirit of warm Christian fellow-

ship in the meeting. The ties of kinship in Christ and the mutual desire to know God's will and faithfully obey and proclaim His Word were evident to all in the group.

The Mennonites and Brethren in Christ participating in the meeting were: C. N. Hostetter, Jr., Robert Kreider, Elmer Neufeld, Amos S. Horst, Paul N. Kraybill, Paul G. Landis, John E. Lapp, Elmer G. Kolb, Richard D. Detweiler, David Derstine, Dwight Wiebe, Edgar Stoesz, Howard Habegger, Eugene Herr, John C. Wenger, and Charles Hoeflich, who arranged for and chaired the meeting.

After the departure of Billy Graham and Grady Wilson, the group continued in discussion and fellowship for another half hour and together prayed God's blessings upon the Philadelphia Crusade and His leading for the future.

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue, Church address, Marlin Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Kenneth Melhorn, pastor, Willow Hill, Pa.

*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Holidaysburg, Pennsylvania (*Canoe Creek and Mt. Etna Churches*): Rev. Roy Zook, pastor, R. 2

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

*Ickesburg (*Saville Church in Liberty Valley*): Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. Box 5, Telephone—Fairfield 17W

Little Marsh, Pennsylvania (*Jemison Valley*): Rev. Samuel Landis, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route

Red Lion, Pennsylvania: Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone—MElrose 7-3585

Ringgold, Maryland: Rev. Chester Wingert, Greencastle, Pa., R. 3

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Mifflin Street, Saxton, Pa. Telephone—5-2958, Church address, 700 Weaver Street

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Bruce Urey, pastor

Broadway, Virginia (*Fulks Run*): Rev. Fred Parks, pastor, Linville, Virginia

Callaway, Virginia (*Adney Gap*): I. Raymond Conner, pastor, Callaway, Va., Telephone—Bent Mountain, 12 J 31

Callaway Church: Rev. Calvin B. Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Harrisburg, Pennsylvania (*Messiah Lighthouse Chapel*): 1175 Bailey Street, Harrisburg, Telephone—CEdar 2-6488, Rev. Joel Carlson, pastor, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

NEWS ITEMS

BILL BRITISH FOR 183-YEAR-OLD DEBT

PHILADELPHIA (EP)—In the winter of 1777-78, the Redcoats ripped down a wooden fence enclosing the churchyard of St. Peter's Episcopal Church, and used it for firewood.

Last week the Rev. Joseph Koci, Jr., rector of the historic church here took note of the damage of His Majesty's troops quartered in the City of Brotherly Love and discovered that there had never been any compensation from the British Treasury. So the minister sent Great Britain a bill for

\$18 on which compound interest runs to more than \$750,000.

In London, a spokesman for the treasury said the bill arrived, but that it was "too early yet to say what we shall do . . ."

Back in Philadelphia, the rector told newsmen his phone rings constantly.

"For example, a correspondent of a London newspaper said how about the British now billing us for a half ton of tea," said the rector. "I replied, okay, but shouldn't the bill go to Boston, not St. Peter's? That's where the tea was spilled into the harbor."

"One caller, in Hartford, Conn., was quite upset. He said this is no time for comedy. The world is too troubled. I told him that because the world is so troubled this is precisely the time to give life a leaven of fun."

Hillsville, Virginia (*Bethel Church*): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 4-5206

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, pastor, Mrs. Evelyn Hill, Mrs. Esther Robinson, Miss Alice McCready, I-W and V.S. Workers: Miss Mary Lou Ruegg, Mr. Dallas Robinson

*New York City, New York (*Brooklyn Mission*): 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 246 East Tremont Avenue, Bronx 57, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

Philadelphia, Pennsylvania: 3423 North Second Street, Philadelphia 40, Pa., Telephone—NEbraska 4-6431, Rev. William Rosenberry, pastor, Mrs. Anna Rosenberry, Miss Anita Brechbill

CANADIAN CONFERENCE

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, 530 Fifth Street, Saskatoon, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission-Howard Creek and Paddockwood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. Arthur Heise, pastor

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Alice Albright, Grace Sider

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor

Ella, Kentucky (*Fairview and Miller Fields Churches*): Rev. P. B. Friesen, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (*Bloomington Church*): Rev. Curtis Bryant

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor
Massillon, Ohio (*Amherst Community Church*): Rev. Orvin White, Jr., pastor, 8645 Gladys St. N.W. Massillon, Ohio

Shanesville, Ohio: Rev. David Buckwalter, pastor

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Sparta, Tennessee, R. 7 (*DeRossett*): Telephone—Sparta, RE 8-2518, Rev. John Schock, pastor

Uniontown, Ohio: Rev. Henry P. Heisey, 4052 Georgetown Rd., Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Tipp City, Ohio, R. 1, Box 43, Telephone—Tipp City 8256

MIDWEST CONFERENCE

Colorado Springs, 2402 East Caramillo Street, Colorado Springs, Colorado: Rev. Earl Engle, Jr., pastor

PACIFIC CONFERENCE

Albuquerque, New Mexico: Church and parsonage, 541 Utah Street, N.E., Telephone—AL 6-9492, Rev. John Bicksler, pastor

*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington YR 6-2386, Rev. J. Wilmer Heisey, Mrs. Velma Heisey, Dr. John Kreider, Mrs. Ethel Kreider, Rev. John R. Sider, Mrs. Ethel Sider, Misses Dorothy Charles, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Mr. Ralph Halter, Misses Janet Oberholtzer, Mildred Brillinger, Mrs. Anna Mae Ludwig, I-W personnel: Mr. John Ludwig, Dallas Shelley, Mervin Potteiger, Interpreters: Fannie Scott, Peter Yazzie

Ontario, California: Rev. Nelson Miller, pastor, 13322 Archibold Avenue, Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): Mission office and mailing address, 422 Guerrero Street, San Francisco 10, California, Telephone—Underhill 1-4820, (*Mission Hall and Hotel, 128 Fourth Street*), Rev. Avery Heisey, pastor, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Dorcas Kline, Mr. Donald Ott

Contributions to Missions Abroad

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Contributions to Missions in America

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West Milton, Ohio

PROTESTANT MISSIONARIES RETURN TO CONGO

NEW YORK (EP)—Both the Presbyterian Church in the U. S. (Southern) and the Evangelical Free Church announced that missionaries were scheduled to reach the Congo by the end of August. The arrival of 14 new missionaries will bring to 52 the number of Southern Presbyterian missionaries in the country and to 33 the number of Evangelical Free Church missionaries in the Congo.

Of the Presbyterian group, seven are women who will work in the Congo's Kassi Province, where missionary groups were hardest hit in 1960. Three of the missionaries were accompanied by their families, the Church's Board of World Missions said.

EFMA ANNOUNCES ANNUAL MEETINGS

WASHINGTON, D. C. (EP)—The 10th Annual Mission Executives Retreat will be held October 2-6, according to an announcement by EFMA's office here. An annual event, this year's Retreat will convene at Glen Eyrie, headquarters of The Navigators, Colorado Springs, Colorado.

Topics to be considered by the mission leaders include: Practical Steps in Turning Responsibility Over to National Churches, A Biblical Appraisal of World Missions, How Churches Grow, A Christian In a Revolutionary Society.

The Annual Convention of the Evangelical Foreign Missions Association will be held April 10-12, at Denver, Colorado. The EFMA Board of Directors will meet April 9 preceding the Convention.

TV OUTREACH

PORTLAND, Ore. — Ministers and delegates to the 29th General Council of the Assemblies of God have given overwhelming approval to establishment of a television commission to open a new evangelistic outreach.

First presented to the General Presbytery, high board of the denomination, prior to opening of the convention, the proposal was passed on to the general convention for approval. The resolution to establish the commission passed in the convention without voiced opposition.

SUCCESSOR TO THE LATE

DR. DONALD GREY BARNHOUSE

Dr. D. Reginald Thomas, pastor of The First Presbyterian Church of Germantown, Pa., has been selected as permanent speaker for The Bible Study Hour, broadcast weekly by the NBC radio network and 50 independent stations throughout the country.

Founded in 1949, The Bible Study Hour was accepted in 1956 as one of four paid religious programs on the National Broadcasting Company radio network. In a spirit of cooperation with the local church, The Bible Study Hour provides for Christian people of all denominations a consistent weekly program of Bible study.

Dr. Thomas will present his first Bible Study Hour message, "I Am Not Ashamed," on Sunday, September 24.

FIRST PERMANENT BUILDING

PLANS APPROVED

SPRINGFIELD, Mo. — The General Presbytery of the Assemblies of God, top policymaking body of the denomination, has approved plans to construct the first permanent building at Evangel College, Springfield, Mo., subject to obtaining an adequate building loan.

Evangel College, founded in 1955, is located on a 58-acre tract formerly used for an army hospital. After the land was declared surplus by the General Services Administration, the

U. S. Department of Health, Education, and Welfare awarded it to the Assemblies of God in 1954 for utilization as a college. Up to the present Evangel has carried on its college operations in the 67 frame barracks-type buildings built by the Army.

In his report to the General Presbytery, President Ashcroft pointed out the college needs additional facilities since its enrollment has increased from 93 in September, 1955 to 561 in September, 1960, and further growth is predicted.

METHODISTS TO CONSIDER FORMATION OF WORLD CHURCH

OSLO, Norway (EP) — Some 2,000 Methodist leaders, convened here for the tenth World Methodist Conference will consider a proposal for unification of their churches into a World Methodist Church. This would create the largest integrated Protestant church in the world. The delegates represent 40 Methodist churches with a membership of 20,000,000 in 76 countries.

Advocates of the proposal argue that the advance of Christianity is being impeded in Africa and Asia by tags of "colonialism" and "imperialism." A World Methodist Church would not be tied to any race, nation, or economic system.

Those who oppose the plan fear the creation of a powerful Methodist bloc might tempt politicians to use it in the cold war, and that with U. S. resources it would become merely "anti-Communist."

WHEATON, Ill. (EP) — Over 2,000 delegates will attend the second International Convention on Medical Missions to be held December 26-29, 1961 at Wheaton College, Wheaton, Ill. The convention theme, "World Crisis-God's Opportunity" will be discussed by the Honorable Walter H. Judd, M.D.; Dr. Robert Munger; Dr. Arthur Glasser and Fletcher Lunn, M.D.

CONGREGATION BURNS "WORLDLY" ITEMS

CHATTANOOGA, TENN. (EP)—Following their church service on Sunday evening, the 100-member Haynes Memorial Baptist Church located here gathered outside on the gravel parking lot to watch the burning of a TV set, roulette wheel, packs of cards, several pairs of dice, and more than 100 pairs of shorts and skintight slacks.

The Pastor, the Rev. Ed Taylor, says the people began to be convicted of the worldly items when some two dozen attended a campmeeting in Myrtle, Miss. There about 2,000 Baptists were gathered for a week of "preaching, singing, and fellowshiping."

During the burning, the pastor quoted frequently from Acts 19. He admitted that "a few people around here think we're going crazy, but I tell our people that if they call you a fool, remind them what it says in First Corinthians 4: 'We are fools for Christ's sake.'"

ASSEMBLIES OF GOD STRENGTHEN

DOCTRINAL STATEMENT

PORTLAND, ORE. (EP)—The Assemblies of God, at its 29th biennial convention here, revised its Statement of Fundamental Truths for the first time since it was adopted originally in 1916, in an effort to strengthen the denomination's basic doctrinal position. The doctrine of the Deity of Christ, which was mentioned only briefly in the original statement, was stated in greater detail in the revised docu-

ment. The denomination reaffirmed the position it took 45 years ago on every phase of doctrine, including salvation, divine healing, the baptism with the Holy Ghost, sanctification, the inspiration of the Scriptures, the resurrection of the dead, the millennial reign of Christ, and the final judgment. At some points the wording was changed to make the meaning clearer, but the delegates were unanimous in their decision to stand on the position taken by their denomination's founders.

There were 4,388 delegates registered for the convention which drew audiences as high as 7,000 nightly and on Sunday afternoon. The Rev. Thomas F. Zimmerman, who was re-elected General Superintendent by an overwhelming majority on the nominating ballot, announced a ten-year program to double the number of churches and membership. The goal is to establish more than 8,000 churches and win half a million new members in the U. S. by 1971.

NAZARENES' PER CAPITA GIVING RISES FIVE TIMES IN 25 YEARS

KANSAS CITY, MO. (EP)—Officials of the Church of the Nazarene say that over the past 25 years the denomination's rate of per capita giving has increased five times while its membership tripled.

Per capita giving reached a record \$142.33 last year, as compared to the total of \$28.02 a quarter century ago.

The progress report listed a total of 505 full-time missionaries, pastors, and educators assigned to 42 overseas areas. This compares to a total of 90 in 1936.

PROTESTANT FAMILY MURDERED IN MEXICO

OAXACA, Mexico (EP) — Seven members of a Protestant family of Mazateca Indians were murdered here July 23, by a mob of fanatics. The slaughter occurred at night when armed men forced their way into the house and killed every member of a family associated with a Pilgrim Holiness Church mission church.

The Rev. F. H. Soltero, head of the denomination's church in Mexico, reported in Valles, Mexico, that he had known of persecution and opposition among the 12 small Mazateca congregations in the mountains round about, but he said the people had been encouraged to go on.

"We had one large family in San Miguel that was converted about two years ago," he said. "For the past year, the authorities in that town had been bothering them and had often called the men to the city hall and ordered that they leave the Protestant way and go back to the Catholic church."

"Last month (July), the authorities thought that by naming one of the men of this family to be the steward in the Catholic church, no doubt the whole family would return to the church. When our brother refused to accept this appointment, saying that he was not a Catholic, the authorities became angry and threatened him . . ."

At the time of the massacre, the eldest and youngest sons were outside guarding their field of corn. They returned to the horrible spectacle and then were ordered to pay a big price for the burials. If they did not, the government officials said their crops and everything else they had would be confiscated.

"Our hearts are heavy over this crime," says Pastor Soltero, "but we know God is able to see us through."